

when wrong to be made right." And in all candor, it does appear to me that we ought to be able to persuade and convince our dear brethren of the evils of the Lodge system. One of our ministers with whom I was reasoning upon this subject, frankly admitted that he was shocked at the violence of the initiatory oath. Now, all there is or can be in any secret society, that should be desired by any faithful brother, or sister, cannot requite for the violence that will be done to any conscientious member of a gospel alone church in taking the oath of initiation. But the swearing feature, while it is the most objectionable in secret societies, is not the only evil of the Lodge system. I have lately tasted a very bitter dose of the effects of other wicked associations of one of the societies which claims to be very innocent, and of which I shall have more to say by and by.

I am very sorry that the editor of the EVANGELIST deems it his duty to contradict my statements and definitions. I gave a definition of Tunkerism; he says it is something else. Men sometimes deny the very distinction which has made them what they are. What is Brother Gnagey to the Brethren church any more than a Methodist minister, except what Tunker there is in him? Nothing whatever. What he learned in his Bible as he read it and obeyed it as he learned it that is Tunkerism; what he does religiously outside of that teaching is something else. But I think I see how my brother got so badly warped in his views on this subject. Hear him: "Tunkerism may be fairly and justly judged by its creed and the life of those who adhere to that creed, which of course means the minutes of the Annual Meeting, and the adherents and supporters of that body and its teachings." That is where he makes his mistake. He takes German Baptism for Tunkerism, a most imprudent error. The Tunker church was almost one hundred years old before an Annual Meeting was recognized among them and over one hundred years old before any "Minutes" were published, and one hundred and seventy-five before they were declared "mandatory" by the German Baptist church, who has thereby brought that faction of the Tunker Fraternity into disrepute. It was the Tunker idea that gave the world a church with the gospel peculiarities mentioned in my former essay, and to the state of Pennsylvania law of exemption from military duty to those who from reading their Bibles had become conscientious against carnal warfare; it also gave liberty of conscience to those who had learned of Christ not to swear by any oath. Tunkers published the first German Bible in America, and made her own type and paper and ink to do it with; she was among the very first to introduce Sunday-schools in America, and printed her own literature, down to tickets for children, some of which I had the pleasure of handling with my own hands.

(To be continued.)

H. R. H.

Conemaugh, Pa.

About one year ago a new church was built on the union order, though dedicated to the Brethren church, known as the Mt. Everett Church, about three miles west of here across the country, on what is known through here as the Benshoff Hill. About thirty members of the Brethren church lived in this community, and, rather isolated from the other congregations, felt as though they ought to be organized into a congregation so that they could do more and better work for the Master. In view of this they thought it would be well to hold a short protracted meeting and then organize. And there came a cry from Macedonia, through Bro. Aaron Stutzman, come over and render us some assistance. Your unworthy servant agreed to go and help in the good work.

The meeting resulted in five immediate accessions to the church by baptism. One, a son-in-law of Bro. Stutzman, who has been teaching school for a number of years and who is leader of the choir, and who will be a valuable aid to the new congregation, which was duly organized and is known as the Mt. Everett congregation of the Brethren church. On last evening, the 6th, at our regular service here in Conemaugh, when the usual invitation was given a man and wife came out on the Lord's side. Baptism next Thursday at 4 P. M.

J. F. KOONTZ.

Program for State Conference.

Time—April 7, 8 and 9. Place—Lathrop Church.

THURSDAY, 2:00 P. M.

Devotional service, by J. P. Wolfe.
Address of welcome, Martin Shively.
Response, C. E. Doty.
Appointment of committee on credentials.
Report of committee.
Appointment of committee on committees.
Reading minutes of last conference.
Report of committee on committees.
Address by the chairman.

THURSDAY, 7:30 P. M.

Devotional and praise service, D. W. Ronk.
Report of committee on queries.
Sermon, Martin Shively.

FRIDAY, 9:00 A. M.

Devotional service, Wesley Wimerr.
Report of Camp Meeting Board.
Report of Mission Board.
Report of State Trustees.
"Our Scattered People." A paper, D. W. Ronk.
"Possibilities of the Church in Calif." A paper, Geo. F. Ronk.
General discussion on foregoing papers.

FRIDAY, 1:30 P. M.

Devotional service, J. W. Beer.
Report of new Camp Meeting Board.
Report of State Evangelist.
Report of committee on general church work.

"Need of the Church in Calif." from the liaty point of view, Thos. Gibson.

"Need of the Church in Calif." from the ministerial point of view, J. W. Beer.
General discussion of foregoing papers.

FRIDAY, 7:30 P. M.

Devotional and praise service, Jacob Shank.

Report of committee on queries.
Sermon, Martin Shively.

SATURDAY, 9:00 A. M.

Devotional service, Geo. F. Ronk.
S. S. C. E. in the state, Mrs. Katie Shively.

Unfinished business.

Report of committee on permanent organization.

Invitations for next conference.

"The Tie That Binds," A paper, Miss Ada Cardwell.

"The Cause of Missions," A paper, Mrs. L. S. Albaugh.

Report of committee on resolutions.

Adjournment service.

C. F. DOTY,
J. P. WOLFE,
D. W. RONK,

Executive Committee.

Fair Haven Church

Our business meeting passed off on the 5th of this month satisfactorily. Not as well attended as it should have been, but all present seemed to be in good spirit. The pastor was authorized to say that their apportionment for the college debt would be forth coming as soon as the conditions are complied with. My other charge, the Zion Hill church had their's ready long ago. If there is nothing done soon that will look like a satisfactory settlement of the question, these people of both churches may demand their money back according to promise.

WM. KIEFER.

Galesburg, Kans.

Sister Sadie Gibbons came to visit the church at Galesburg Feb. 27, and remained until the 7th inst., preaching each evening to an attentive and appreciative audience. Many hearts were touched and we are sure had she remained a week or two longer we could have reported a number of conversions. We trust the good Lord will find a way for her to return to us again next fall and remain longer. We are thankful she came for the good she did while here, for her encouragement and for the good words she spoke to us from God's word. May they sink deep into the hearts of some of those who heard them and may they never forget them. We believe too that a deeper interest in the Chicago Mission was awakened in the hearts of some of us that will be manifested in a substantial way. God bless her and Brother McFaden and their associates for their faithful work.

Brtehren, let us pray for our Chicago and Washington City Missions, and if God answers our prayers by directing our thoughts to our pocketbooks, let us not be alarmed, cease praying, but let us continue praying